

1. New Guinness-Record – in *Nesajjika Dhutaṅga* (!)

Number of years that certain Arahants of Buddha's time didn't lie down –

*"Sāriputtatthero kira tiṃsa vassāni mañce piṭṭhiṃ na pasāresi. Tathā mahāmogallānatthero. Mahākassapatthero viśavassasataṃ mañce piṭṭhiṃ na pasāresi. Anuruddhatthero paññāsa vassāni. Bhaddiyatthero tiṃsa vassāni. Soṇatthero aṭṭhārasa vassāni. Raṭṭhapālathero dvādasa. Ānandatthero pannarasa. Rāhulathero dvādasa. Bākulathero asīti vassāni. Nālakathero yāvapariniḥḥānā mañce piṭṭhiṃ na pasāresīti."*¹

"The Elder Sāriputta, indeed, didn't rub (his) back on a couch/bed for thirty years. Likewise the Elder Mahā Moggallāna. The Elder Mahā Kassapa didn't rub (his) back on a couch/bed for 120 years. The Elder Anuruddha (for) fifty years. The Elder Bhaddiya (for) thirty years. The Elder Soṇa (for) eighteen years. The Elder Raṭṭhapāla (for) twelve years. The Elder Ānanda (for) 15 years. The Elder Rāhula (for) twelve years. The Elder Bākula (for) eighty years. The Elder Nālaka didn't rube (his) back on a couch/bed until (he) attained the Final Cessation (*Parinibbāna*)."

Ven. Mahākassapa however ordained as a monk earliest when he was twenty, and if he really lived until his 120 years (which is mentioned in DNA 14. - Mahāpadāna S.), his non-lying down would be practice spanning max. 100 years. The evidence for his lying down as a young man, before ordination, comes from the story of his marriage with Bhaddā Kāpilānī (in SNA 16. Kassapa Saṃyutta – Cīvara S.), according to which they would lie down on bed, keeping flowers between them (with the determination that they will wither if one of them has lust for the other person)) :

"Taṃ divasaṃyeva ca māṇavopi ekaṃ pupphadāmaṃ ganthāpesi. Bhaddāpi ekaṃ ganthāpesi. Tāni āsanamajjhe ṭhapetvā buttasāyamānā ubopi – sayanaṃ āruhiṃsāmaṃti samāgantvā māṇavo dakkhiṇapassena sayanaṃ āruhi."

"On that very day the young man also wove a rope from flowers. Bhaddā (also) wove one. Those were kept in the middle of the seat (and bed as well), upon which both (of them), while eating or lying down, (decided) : "let's ascend the bed", and coming together, the young man ascended the bed by his right side."

2. The Aspects of a Good Man's Donation

7. <i>Asappurisadānasuttaṃ</i> ²	A Good Person ³
147. <i>"Pañcimāni, bhikkhave, asappurisadānāni. Katamāni pañca?"</i>	"Bhikkhus, there are these five gifts of a bad person. What five?"

¹ *Dīghanikāya Aṭṭhakathā - Mahāvaggaṭṭhakathā - 8. Sakkapañhasuttavaṇṇanā - Indriyasamvaravaṇṇanā*

² *Ariguttara Nikāya – Pañcakanipāṭapālī – 5(15). Tikaṇḍakīvagga*

³ Translation from *"The Numerical Discourses of the Buddha – A Translation of the Ariguttara Nikāya"*, by Bhikkhu Bodhi, Wisdom Publications, Boston, 2012; pp.763-764.

<i>Asakkaccaṃ deti, acittikatvā [acittikatvā (pī.), acitiṃ katvā (syā.), acittiṃ katvā (ka.)] deti, asahatthā deti, apaviddhaṃ [apaviṭṭaṃ (syā. kaṃ.)] deti, anāgamanadiṭṭhiko deti. Imāni kho, bhikkhave, pañca asappurisaḍānāni.</i>	He gives casually; he gives without reverence; he does not give with his own hand; he gives what would be discarded; he gives without a view about the returns of giving. These are the five gifts of a bad person.
<i>"Pañcimāni, bhikkhave, sappurisaḍānāni. Katamāni pañca?"</i>	"Bhikkhus, there are these five gifts of a good person. What five?"
<i>Sakkaccaṃ deti, cittikatvā deti, sahatthā deti, anapaviddhaṃ deti, āgamanadiṭṭhiko deti. Imāni kho, bhikkhave, pañca sappurisaḍānāni"ti.</i>	He gives respectfully; he gives with reverence; he gives with his own hand; he gives what would not be discarded; he gives with a view about the returns of giving. These are the five gifts of a good person."
<i>Sattamaṃ.</i>	[Seventh.]

<i>8. Sappurisaḍānasuttaṃ</i>	A Good Person
<i>148. "Pañcimāni, bhikkhave, sappurisaḍānāni. Katamāni pañca?"</i>	"Bhikkhus, there are these five gifts of a good person. What five?"
<i>Saddhāya dānaṃ deti, sakkaccaṃ dānaṃ deti, kālena dānaṃ deti, anuggahitacitto [anaggahitacitto (sī.)] dānaṃ deti, attānañca parañca anupahacca dānaṃ deti.</i>	He gives a gift out of faith;; he gives a gift respectfully; he gives a timely gift; he gives a gift unreservedly; he gives a gift without injuring himself or others.
<i>"Saddhāya kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo, abhirūpo ca hoti dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato.</i>	"(1) Because he has given a gift out of faith, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and he is handsome, attractive, graceful, possessing supreme beauty of complexion.
<i>"Sakkaccaṃ kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo. Yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti [kammakārāti (ka.)] vā, tepi sussūsanti sotaṃ odahanti aññā cittaṃ upaṭṭhapenti. "Kālena kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo; kālāgatā cassa atthā pacurā honti.</i>	(2) Because he has given a gift respectfully, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his sons and wives, slaves, servants, and workers are obedient, lend an ear, and apply their minds to understand. (3) Because he has given a timely gift, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and timely benefits come to him in abundance.
<i>"Anuggahitacitto kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo;</i>	(4) Because he has given a gift unreservedly, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and

<i>uḷāresu ca pañcasu kāmaguṇesu bhogāya cittam namati.</i>	his mind inclines to the enjoyment of the five kinds of fine sensual pleasures.
<i>"Attānañca parañca anupahacca kho pana, bhikkhave, dānaṃ datvā yattha yattha tassa dānassa vipāko nibbattati, aḍḍho ca hoti mahaddhano mahābhogo; na cassa kutoci bhogānaṃ upaghāto āgacchati aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato vā [appiyato vā dāyādato vā (sī. syā. kaṃ. pī.), appiyadāyādato vā (ka.)]."</i>	(5) Because he has given a gift without injuring himself or others, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and no damage comes to his property from any source, whether from fire, floods, kings, thieves, or displeasing heirs.
<i>Imāni kho, bhikkhave, pañca sappurisdānāni⁴ti.</i>	These are the five gifts of a good person."
<i>Aṭṭhamam.</i>	[Eighth.]

3. The Wonderful Sayadaws and Masters

Bits of information from recordings that Ms. Snow Aye provided for Joah McGee's project "Shwe Lan Galay" ("The Golden Path"), and which were later noted (transcribed) down by Ma Htay Htay Lwin. English translation was done by me, with emphasis on precision. Hopefully you can understand the meaning ☺ . The notes are more or less random, to keep their original order. Hopefully you can enjoy the info even in this way ☺ .⁴ (What is red is given together with the Burmese, because I am simply not sure that I understood it correctly.)

WEBU SAYADAW

[Inngyinbin relic.mp3 - 5.10MB.\(not clear\)](#)

The benefactor great master [Webu] sayadaw made the offering of Shwe Chet Taw Pagoda (ရွှေချက်တော်စေတီ). After the great master Webu Sayadaw passed away (lit. "let the burden of aggregates fall down"), the first foreigners that came (lit. "returned") were the Canadian Mr. Lux/Loose/Luce (လူးစ်) with his wife, in February 2011.

[waybu cremation by U.Myint Oo.mp3 7.91MB 00:17:17. clear](#)

The cremation was carried on in the afternoon, but no fire burned. The body of the sayadaw was carried back to the monastery and kept in the relic-building. It was possible to see a shining light from the remaining flesh (of the sayadaw's corpse). Once a monk asked the sayadaw for something [it seems to me that a monk asked the sayadaw for money for diamond on a pagoda, but I guess I am completely wrong]. The sayadaw stated that a fruit should not be shaken and plucked (/ "fell") from a tree, it should be picked up after it fell down itself. The meaning of this is that (his) disciples should not ask [people and monks] for donation [especially not] forcibly. Sayadaw said that [his disciples] should accept only that what was donated to them out of faith.

Sayadaw wished that both pariyatti and patipatti are practiced, and therefore even after his passing away there were practiced both pariyatti and patipatti. After the sayadaw's passing away Sayadaw U Pannavamsa opened a pariyatti

⁴ I have much more wonders up in my "sleeve", but so far they are only in Burmese, and some are not even transcribed yet. What is missing and still wonderful, that should appear in the second or perhaps later volume of "The Golden Path" by Joah McGee ☺ .

center, but there were problems and Sayadaw U Pannavamsa ran away. Later a sayadaw U Pandi(?) was invited to give meditation instruction.

[Waybu ingyinbinmp3 - 2.34MB 05:07 clear](#)

"Regardless whether the yogis are Burmese or foreign, all meditate 24 hours, throughout the day" was one of the Sayadaw's admonishment.

[Waybu shwebo .mp3 - 3.65MB 00:07:58 not clear](#)

According to the Webu Sayadaw's way, there is a meditation retreat for 10 days in the Dagu month and 7 days in Thadingyut. The sayadaw's method is watching the nature of coming air and escaping air [during breathing] as they are, knowing their nature. The "contact" (အထိခံ ထိ)** is materiality (rupa) and the knowing of it [should be known as] mentality. Taking the base of materiality and mentality [i.e. distinguishing them and understanding them well] the practice should be carried on based on the [fact that] materiality and mentality are impermanent.***

** "Ahti Khan" = being contacted, "Hti" = contact. It seems to mean that the air is making contact with the body (throughout it's coming in and out, regardless the place of observation - neither abdomen nor nose is mentioned), and the reciprocity of the air contacting the body (air->body and body->air) should be known as materiality (rupa).

*** What is "materiality" is not mentioned, and I (U Sarana) will just add that materiality is the body - the five senses, namely eye, ear, nose, tongue, and the body. All Satipatthana practices are speaking of the body as the rupa, no other materiality (except other's bodies, certainly for inference) is ever mentioned.

[Waybu small details.mp3. - 13.85MB 30:15 \(not clear\)](#)

Among the admonishment of the great master sayadaw which are remembered is that all of his sons&grandchildren students should follow the Buddha's admonishment.**** Dhamma is such that one will never come to suffering [because of it]. This was especially proclaimed [by the Webu Sayadaw].

****Note that the word "admonishment" is written in various ways (ဆုံးမစကား၊ အဆုံးအမ).

[UThizzanaWbu last Day \(19mins:22sec\) \(clear\)](#)

When the great Webu Sayadaw was close to (his) dropping of the burden of aggregates (i.e. passing away), (he) awarded (his) disciples with (a discourse) on Dhamma, and in the night time just at half past seven (the sayadaw) gracefully dropped the burden of aggregates (i.e. passed away). After that, when the corpse of the great lord-master was cremated, even when cremated two times, it is said that only the firewood and the pavilion (built for the cremation) burnt, (and, to our amazement,) the fire didn't burn even the robe of the great lord-master (then what to speak about his body, which also didn't burn at all). However, when (the sayadaw's corpse) was later cut into pieces and **made into ash on a pan(?)** (ဒယ်နဲ့ပြာကျအောင်လုပ်တာ), because at the first time one **pan(?)** (ဒယ်တစ်လုံး) split up, (the corpse) became ash with another **pan(?)** (ဒယ်). After that ash was taken (away), (monks) built a graceful pagoda of bone (reliquary).

At the time when the great sayadaw was healthy, (he) gracefully went for almsround every day to a village, such as Ingyin Bin (အင်းကြင်းပင်), Tae Gyi (တဲကြီး), Taw Gyi (တောကြီး), Pauk Taw (ပေါက်တော), Daung Hla (ဒေါင်းလှ), Ngar Jaynn (ငါးကျိုင်း), Thanat Sein (သနပ်စိမ်), (and) Phan-Khar Kone (ဖန်ခါးကုန်း).

When Sayagyi U Ba Khin was a monk, (he and others) came to (see) the great lord-master. Being called to come, (they) came in the middle (of the monastery) at the Bodhi Tree, the great lord-master (Webu Sayadaw) gracefully pronounced: "The Dispensation of Webu (i.e. me) is in your hands. Next time you will be the person who will make the Webu Dispensation shining and radiating. The great Webu Sayadaw gracefully pronounced, that at a later time there will be 101 human races in the world that will come and respectfully visit this great noble Tiloka Sabbaññū Pagoda.

[U ThizzanaWbuTilawka](#) (06mins:08sec) ([clear](#))

The great lord Webu Sayadaw usually woke up at 4 o'clock (in the morning). (Some people say that) then (he) would always gracefully sweep the monastery ground (တံမြက်စည်းလှဲတော်မူင်လို့ ပြောကြာတယ်) (Some people say that) when the great lord-master walked in a normal (pace), even the disciples that followed (him) from behind could not follow him to stay close even if (the sayadaw) lies down (ဆရာတော်ဘုရားကြီးဟာပုံမှန်လမ်းလျှောက်ပြီးလှဲသွားတာတောင်မှ နောက်ကလိုက်တဲ့ တပည့်တွေကဆရာတော်ဘုရားကြီးကိုမှီအောင်မလိုက်နိုင်ဘူး). Then, (if one) saw the sayadaw at night, regardless at what time (one) would check/see, (he) would see the sayadaw always sitting (i.e. not lying down and taking rest). The great lord-master never spoke of himself as an Arahant. Even if his disciples asked, (sayadaw) gracefully pronounced "Well, (some people) know. Do not ask."

[U ThizzanaWbu Umbrella](#) (02mins:49sec) ([clear](#))

As for the extraordinary (things) in the monastery of the great Webu Sayadaw, when the *hti* (pagoda crown, "umbrella") was placed on the great Tiloka Sabbaññū Pagoda, the great lord-master said: "Wait a moment! There is one more visitor (to come)." (And thus) asked (the present people) to wait. After a moment, the grandpa Bo Min Gaung⁵ came in, paid respect to the sayadaw, and (the sayadaw) gracefully pronounced: "Place, dear people, it's alright (now)." Although everybody didn't get to see (it), (some people say that) some indeed saw (Bo Min Gaung paying respect to Webu Sayadaw). Later, when the great lord-master gracefully travelled in many countries, in India (some people) spread (/set) rice-crispies⁶ underneath - covered with a towel. Sayadaw gracefully walked as usually. (People say they) didn't hear the sound of the rice-crispies cracking (under the sayadaw's feet). Then, when they (the people who set the rice-crispies) uncovered the towel and looked (at the rice-crispies), (they saw) that the dessert (i.e. the

⁵ one of the Burmese famous wizards who was born perhaps eight hundred years ago and believed to attain powers with which his life-span extended to thousands of years. The other such wizard, born perhaps a century or more later, is known as Bo Bo Aung.

⁶ မုန့်လေပွေ (mont lay bway) are "thin large crispies made from glutinous rice" (according to the *"Myanmar-English Dictionary"* of Myanmar Language Commission, version 1.0.1). (Picture below was donated by Ma Hsu Yee Mon.)



rice-crispies) were not crushed flat. At that time (the people) bowed down (worshipping) the sayadaw. This is told by the people who (themselves) were there (/ "experienced (it)").

[Way Bu Cremation by U MyintOo \(17mins:17sec\) \(clear\)](#)

The great lord-master (i.e. Webu Sayadaw) was cremated since around afternoon. However, because the fire didn't burn the body of the great lord-master, (and) because it was not possible to cremate (the corpse of Webu Sayadaw) even on a **pan (ဒဝ်)** after cutting (the corpse) into pieces, (the corpse) was brought back into the monastery and kept in a pavilion (ဗိမ္မာန်)⁷. There the remaining graceful skin (/ "flesh") of the great lord-master gracefully shone. There a disciple of the great lord-master gracefully pronounced: "It is not suitable to keep (the sayadaw's remnants) this way. Build a relic chamber."

There are a lot of remarkable (things) among what the great lord-master gracefully pronounced. Therein (/ "that") when the great Dhamma Hall was still under construction, when (Webu Sayadaw) learned that a monk that came and respectfully visited (Webu Sayadaw) was (a monk who) asked for/requested donation from the monks (in Webu Sayadaw's monastery?), the great lord-master gracefully pronounced (to that visitor monk) : "Hey, do not move and drop a fruit from a plant, take (the fruit) after it falls (on its own)." (That graceful pronouncement means (/ "is") - "you should not plot and receive donation by (directed) effort. Accept donation only when (the donor) themselves donate through (their) faith" – translated from bracketed info in the Burmese transcription.)

Furthermore, also regarding the monasteries of the great lord-master, a disciple informed (the sayadaw) – "When the sayadaw is no more (alive), there may arise problems (and) confusions regarding who owns which monastery. Therefore, which monastery is suitable for who? Please, assign (/ "drop and mark") (your monasteries to persons selected by you)." At that time the great sayadaw gracefully said (and) pronounced: Before the Nobly (Lord) attained the Final Cessation (*Parinibbāna*), did (He) distributed (monasteries, saying) for who will the Jetavana Forest (Monastery) be suitable, for who will the Sāvātthi Monastery be suitable, (etc.)? All (monasteries) were simply for the great Dispensation."⁸

⁷ This can be an ordinary building or a hut where a sayadaw stays or where are his relics, either bodily relics or the things that he used during his life.

⁸ This statement however doesn't solve the problem with the consequent quarreling. We can see such quarreling in numerous cases, and in some cases even lay people taking responsibility and power over the religious area. It is therefore good when the sayadaw can appoint his successor. Htut Khaung Sayadaw, for example, certain period before he passed away, gathered the monastics of the monastery and presented to them the monk that he found suitable for taking the responsibility for the monastery. The monks agreed and the selected monk then was the sayadaw of the monastery even before the first Htut Khaung Sayadaw passed away. The benefit was that Htut Khaung Sayadaw had peace and freedom during the last little portion of his life. (More about Htut Khaung Sayadaw was included in my notes from over a year ago, included in "News 151013".)

[Way Bu Ingyinbin \(05mins:07sec\) \(clear\)](#)

When the great lord Webu Sayadaw still had life and (functioning five) aggregates, (he) practiced Dhamma (/meditated). "Meditate! Make effort!" (he) gracefully pronounced. "Whether just a yogi from a foreign country, or whether just somebody from Myanmar, whether just monks, after trying (hard), one will know (understand) for oneself" (were the words) by which (Webu Sayadaw) gracefully requested (others to meditate).

[Way Bu Shwe Bo AM \(07mins:58sec\) \(clear\)](#)

The meditation technique of Webu Sayadaw is (observing) the nature of every in-breath, nature of every out-breath, (sayadaw) asks to observe every contact (of the air with the body), (understand that) what experiences the contact is the material (body), the phenomenon that contacts (i.e. the air) is also just matter, (and) what is aware, that is mind. Saying so, the mind and material (body) are being the basis, (and further one) simply observes the arising and passing (/appearing and perishing) of the impermanence of the phenomenon of material (body) (and) the phenomenon of mind.

In 1312 ME (1940 CE) the sayadaw himself built (the monastery). That is because the great lord Webu Sayadaw gracefully stayed first in Kyauk Se. Later, when the great sayadaw's health was poor, a (female) doctor from Rakhine (Division) respectfully told (to the sayadaw) : "Please, award (us by coming) also in Shwebo." At that time the great sayadaw gracefully resided in Shwebo for whole four months. Later, next to the statue of the great sayadaw, it was said (there will be put) a statue of another sayadaw, (and since then people) didn't recognize (Webu Sayadaw's statue) correctly. In fact, because (people) didn't dare to repair the image of the great lord-master with eyes cast down (which was so different from) the other image of (the other sayadaw) with graceful eyes open, a lot of (people) misperceive (the other statue for Webu Sayadaw).

LEDI SAYADAW

[SainePyinSayadaw Interview \(22mins:04sec\) \(VERY CLEAR\)](#)

Ledi Sayadaw was gracefully born in Shwebo District (ရွှေဘိုခရိုင်), Di-Pay-Yin Township (ဒီပဲယင်းမြို့နယ်), in the Saing Pyin Village (စိုင်ပြင်ရွာ), with father U Htun Thar (ဦးထွန်းသာ) and mother Daw Kyone (ဒေါ်ကျွန်း). His name when a lay person was Maung Tet Khaung (မောင်တက်ခေါင်), his monastic name was U Ñāṇadhaja. Among the six siblings, he was the second son. The great lord Ledi Sayadaw became a monk in the Saing Pyin Monastery (စိုင်ပြင်ကျောင်း) and was ordained (with the requisite-support of) the younger sister of his mother. His ordination was in 1228 (1868 CE), on the sixth day of Kason's new moon, on Thursday. Then, in the year 1229 (1869 CE) he went to Mandalay, and in a dwelling place taught the scriptures. Then, with monks who followed him, he moved and stayed in the Gat-Tay Monastery (ဂတ်တဲကျောင်း) in the Mon-Ywa Township (မုံရွာမြို့နယ်). After that he ("again") stayed in (/near) the pagoda Daw-Na-Chan Kyauk-Kone (ဒေါ်နန္ဒာကျောက်ကုန်းဘုရား) with the monks who followed him. From there (he moved) and ("again") stayed in the U Wain Monastery (ဦးဝင်းကျောင်း) of the Mon-Ywa Town (မုံရွာမြို့). (His great father U Htun Thar stayed with Ledi Sayadaw when his wife was not present/alive

(နန်းပြင်သူမရှိသည့်အချိန်တွင်). In the year 1248 (1878), on the eighth day of Dabodwe new moon, **ca. at 2AM (ညဉ့် (၂)နာရီခန့်တွင်)**, Ledi Sayadaw gracefully left to the forest [i.e. abandoned all duties of teacher or student to dedicate all or most of his time for meditation in the harsh conditions of deep jungle], in the place of (today's) Ledi Monastery. (Note = there are three forests in Mon-Ywa Town – Oo-Ta-Lone Forest, Et Forest, and the Ledi Forest, and because (Ledi Sayadaw) stayed in the Ledi Forest, it stuck to him (as a name) and therefore (the Ledi Sayadaw) is thus called (Ledi Sayadaw).) The benefactor great lord Ledi Sayadaw gave the name to (his) monastery as *Sādhujanapāsādika* Monastery [lit. Arousing Faith in the Good People Monastery] (*Sādhujanapāsādika* = the pleasurable place of good people, the monastery of meditation). In 1264 (1894 CE) from the Ledi Monastery (လယ်တီတိုက်) he left to the forest in Shwe Taung Oo (ရွှေတောင်ဦး) with two monks who followed him. Those two monks were Ledi Pandita U Maung Gyi, and U Kusala.

Sine PyinKmwinn (02mins:27sec) (CLEAR)

Sain Pyin Village is ca. 15 miles far from the Di-Pay-Yin Township of Shwebo District in the great Sagaing Division.

Sinepyin (01mins:37sec) (CLEAR)

Q: Venerable sir, where did the great lord Ledi Sayadaw first learn Vipassanā?

A: There is a saying, that "Vipassana starts with Ledi." [in other words, Ledi Sayadaw was the pioneer of *vipassanā*. It is rather possible, that Ledi Sayadaw was the first one in the modern era, who was famous for teaching *vipassanā* as a practice, inspired directly from the Buddhist scriptures – rather than from a particular teacher.]

U Guna Sara Ledi 1 (31mins:42sec) (clear)

After Ledi Sayadaw made a bench around a tree [for anybody to sit], he had the habit of writing as if anything that he would remember, what would appear in his mind regardless what he was just doing; (and) he had the habit of taking rest in the evening.

MOE HNYIN SAYADAW

U Sumana Moe Hnyin 2 (25mins:35sec) (clear)

Kalāpa (in Burmese: *kalat*) is a group of natural phenomena combining and binding the four elements, namely the element of hardness/heaviness (earth), the element of fluidity (water), the element of movement (air), (and) the element of temperature (fire). (It) is shown that when the *kalāpa* is separated into the (four) elements, (it is possible to) show that indeed in the case of the material body, which is a group of elements and *kalāpas*, where (each *kalāpa* is) indeed (just) a part of (the body), the nature of material (body) is just combination/group of *kalāpas* (made of) elements.

In the jargon of meditation retreats, (one) removes (wrong) view, meaning that (one) removes the (wrong) view in order to let it fall off (on its own). In terms of elements, there is no way how to show (their) distinct feature. If one has already understood the character of the material (body), it is necessary

to show the character of mind. Moe Hnyin Sayadaw has exhibited in poem the arising and passing (/appearing and perishing) of the world (of consciousness based on one's own senses) as well as the (suffering of) the cycle of rebirth (/ *Samāsāra*), just as it is shown by the Dependent Origination (*Paṭiccasamuppāda*). (Because the way how the world (of one's own senses) arises and the coincidences (related to that arising), (one experiences) contact (/ "*phassa*"), because of the arising and passing (/appearing and perishing) of the characteristics in world (of one's own senses), (one) may (experience) contact (/ "*phassa*"), because of (their) coincidence (/conditionality). Because of that contact (/ "*phassa*"), (one) feels (*vedanā*); because of feeling one appreciates/craves (*taṇhā*), because of appreciation/craving one clings (*upādāna*), because of clinging one makes effort (*bhava*), (and) because of making effort (one) appears (/is born) (*jāti*) – that is what (Moe Hnyin Sayadaw and *Paṭiccasamuppāda*) explain. Material (body) is what is inside oneself. Matter means that (there) is a body. All of the element of bodily matter is called "earth" (/hardness, heaviness). The remaining elements are then dependent on the element of earth. The element of "water" (/fluidity) is a phenomenon combined with the element of "earth" (hardness, heaviness). Then "fire" (/temperature), and as for the element of "wind" (/movement), (that is) a phenomenon (important) for living, for motion. Then, when the four great elements are combined, the substance (of one's body) is shown as basically (consisting of) the element of "earth" (/hardness, heaviness) (and) the element of "water" (/fluidity), (whereas) for living and motion is shown the element of "fire" (/temperature) and the element of "air" (/movement) – this is (the way how they) may be distinguished. Although it is necessary to analyze and explain the nature of the four elements, whenever there is one (element), there are all of the four (in the same place).

The great lord-master (Moe Hnyin Sayadaw) built the Moe Hnyin Sambuddhe Pagoda (မိုးညှင်းသမ္ဗုဒ္ဓဘုရား). The great lord-master (Moe Hnyin Sayadaw) also built the monastery ("building"). However, although there was an old forest monastery in the past, it was repaired while (yogis) meditated (there), and thus it became famous as (it is famous) now. Also, the Bodhi Tree planted during the life/period of the great master (Moe Hnyin Sayadaw), decayed (/ "died") only in the year when the great master (Moe Hnyin Sayadaw) passed away. The great lord-master (Moe Hnyin Sayadaw) himself designed the Moe Hnyin Sambuddhe Pagoda. Thinking about building a pagoda, (the sayadaw) made a space for the pagoda drawing a square around the eastern side of the little pagoda⁹. After the great pagoda was first built, (the building area) was then extended for rooms (to stay in). The construction design of the Moe Hnyin Sambuddhe Pagoda is same as the construction design of the Bagan's Ananda Pagoda. When the

⁹ The word for the pagoda of Moe Hnyin Sayadaw is always "phayar" (lord, Buddha), and it is sure that it means "pagoda", because the sayadaw is reported as "building" (not as carving, which would be in case of a Buddha statue). The word for the pagoda that played role in searching for the Moe Hnyin Pagoda space, I see the word "zedi" (*cetiya*, not "phayar"), which however has the same meaning as "phayar". Both "zedi" and "phayar" seem to mean "pagodas", however here "zedi" is perhaps used for clear understanding that there were two different pagodas.

great lord-master Moe Hnyin dropped the burden of aggregates (i.e. passed away), according to what the great lord-master gracefully pronounced, (his corpse) was inserted in a glass coffin, instead of cremation.

[U Sumana Moe Hnyin \(05mins:41sec\) \(clear\)](#)

The name of the sayadaw is Aggamahāpaṇḍita Kammaṭṭhānācariya Bhadanta Sumana, age 72, years of monkhood 52, (and) as for the meditation retreats, (the sayadaw) taught meditation in the way the great sayadaw (ဆရာတော်ကြီး) [not sure which sayadaw is meant here] did. And the meditation retreat is open every year (in the form of) seven-day meditation retreat. Also, if there are yogis from foreign countries, there are (in the monastery) meditation halls (ဓမ္မာရုံတွေ) and little meditation huts (ကမ္မဋ္ဌာန်းကျောင်းတွေ).

HSAYA THET KYI

[U SoeThein \(25mins:08sec\) \(clear\)](#)

When Hsaya Thet Kyi taught meditation, (one) had to take bath while sitting in meditation [I believe this also can mean that one has to be concentrated on the meditation object even when taking bath, of course taking bath while standing. The word *htain* (sit) can be used broadly simply for meditation, it doesn't mean that the yogis were pouring water over themselves while sitting in meditation - ဆရာသက်ကြီး တရားပြတဲ့အခါ သမထထိုင်တဲ့အခါမှာရေချိုးရတယ် .) On the day when (the yogis) changed to *Vipassanā*, (the yogis) do not take bath, they would take bath on the other day. Hsaya Thet Kyi, when he lived in health, (he) would stay every day in Pyaw Bway Gyi. Only when it was near (his) death, (Hsaya Thet Kyi) passed away in the Heroes' Hill (Arzarnee Kone) (in Yangon). There were monks who meditate at Hsaya Thet Kyi. As for one monk, after (he) saw that Hsaya Thet Kyi teaches meditation, (he) said – even I (/“monk”) do not teach meditation, (however) you (/“lay person”) teaches meditation. When (this) was said, Hsaya Thet Kyi (said) : “Venerable sir, if I am wrong when I teach meditation, please sit (in meditation) and examine (that yourself). If (my teaching) is wrong (even) when sitting (in meditation) and examining, I will not teach meditation any more since today (itself). If it is however correct (that what I taught you), I shall continue in teaching meditation. Nevertheless, it is necessary to listen to what I say.” Hsaya Thet Kyi well explained how to practice *samathā* (concentration) meditation, and (those who) meditated and examined (that explanation), liked (it).

Hsaya Thet Kyi didn't announce meditation retreats as seven days retreats, five day retreats etc. (Rather he) taught meditation to anybody who came (to learn from him).